5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

000

ANTHROPOLOGICAL PAPERS
OF
THE AMERICAN MUSEUM OF NATURAL HISTORY

VOLUME XXI

AMERICAN MUSEUM PRESS
NEW YORK
1924

- [Title page]

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

000

NOTES ON THE SOCIAL ORGANIZATION AND CUSTOMS OF THE MANDAN, HIDATSA, AND CROW INDIANS.

By Robert H. Lowie.

[p. 1]

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

PREFACE.

121 The Hidatsa, while most closely related to the Crow, have been in close contact with the Mandan for so long a period that the culture of all three tribes must be considered in conjunction. That is to say, it is impossible to acquire an accurate picture of Hidatsa life without taking into account, on the one hand, the persistence of old elements characteristic of the parent tribe before its division into Crow and Hidatsa and, on the other hand, the influence exerted by the Mandan subsequently to the Crow separation. Our information on the Mandan, for reasons stated below, is tantalizingly meager and suggests rather than solves problems. Fortunately, the Crow data are sufficiently extensive to permit a comparison of their social culture with that of the Hidatsa and to make possible a reconstruction of their pristine organization. In a previous paper of this series issued in 1912 (Vol. IX, part II) I dealt with the "Social Life of the Crow Indians." Since its appearance I have paid several visits to this people and have secured much additional information, which partly confirms and in part supplements and amends my earlier results. I have naturally devoted much more space to the new material but found it necessary to summarize briefly some facts previously described.

124 A few words may be in place regarding the method followed in illustrating the use of Crow kinship terms. It has become clear to students that relationship nomenclature harbors innumerable pitfalls for the field investigator. These can be minimized only by utilizing every possible means of checking the information obtained. We must not content ourselves with abstract statements nor even with the confirmation supplied by a genealogical scheme but should determine the use to which terms are put by the native when not harried by ethnological questioning, when, in other words, he is in a perfectly normal and naïve position with reference to his tribesmen. One way to do this is to keep one's ears open in Indian households when not ostensibly engaged in belaboring the aboriginal consciousness; another equally effective one is to collect systematically the evidence yielded by mythological texts. It is even possible to make use of myths taken down in English provided the recorder insists on noting down in the vernacular every relationship term that occurs.

114 The Hidatsa and Mandan were visited in the summers of 1910, 1911, and 1913, while my acquaintance with the Crow dates back to 1907 and has been frequently renewed since.

ROBERT H. LOWIE.

June 15, 1917.

[p. 2 is blank]

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

000

CONTENTS.

	Page.
PREFACE	3
SOCIAL LIFE OF THE MANDAN	7
Clan System	7
Kinship Terms	11
Social Customs	15
SOCIAL LIFE OF THE HIDATSA	17
Introduction	17
Government	18
Moieties and Clans	19
Terms of Relationship	26
terms of consanguinity	28
Speaker's Generation	28
First Ascending Generation	31
Second Ascending Generation	33
First Descending Generation	33
Second Descending Generation	34
terms of affinity	34
Speaker's Generation	34
First Ascending Generation	36
First Descending Generation	36
Kinship Usages	38
Brother and Sister	38
Brothers; Mother's Brothers	39
Sisters	39
Cousins	39
Parents and Children	39
Father's Clan	40
Grandparents	42
Joking-Relatives	42
Marriage	46
attitude towards relatives by marriage	47
Parents-in-law	47
Daughter-in-law	48
Brothers-in-law	48
Sisters-in-law	49
Man and Brother's Wife	49
Man and Wife's Sisters	49
Wife's Brother's Wife	50
Cousinship	50
Names	50
Burial	51

[p. 4 is blank]

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

000

	Page
SUPPLEMENTARY NOTES ON THE SOCIAL LIFE OF THE CROW	53
Clans	53
Terms of Relationship	56
Terms of consanguinity	59
Speaker's Generation	59
First Ascending Generation	62
Second Ascending Generation	64
Descending Generations	65
Terms of affinity	68
Speaker's Generation	68
Other Generations	71
Kinship Usages	74
Marriage	74
Position of Women	77
Sexual Morality	78
Privileged Familiarity	79
Etiquette	81
Social Estimation of Individuals	82
CONCLUSION	87
BIBLIOGRAPHY	97

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

SOCIAL LIFE OF THE MANDAN.

Clan System.

The study of ancient Mandan society is rendered unusually difficult through the almost complete extinction of the tribe. There are probably not more than half a dozen full-blood Mandan living on the Fort Berthold Reservation in North Dakota. Though the census of 1910 sets their number at 197, this is given on the basis of the native way of tracing descent so as to include all those whose mothers only were Mandan or were according to the matrilineal principle of descent reckoned as Mandan. Living for a long period in close contact with the more numerous Hidatsa, with whom intermarriage has taken place to a considerable extent, the younger Mandan so-called hardly ever speak Mandan as fluently or correctly as Hidatsa.[1]

Under these circumstances the question naturally arises over and over again whether a given feature common to Mandan and Hidatsa culture is not an Hidatsa trait shared by the Mandan only since their practical absorption in the neighboring tribe. This naturally complicates the sufficiently difficult question as to the relative contributions of the two tribes to their common cultural stock. On this subject widely varying views have been held. Thus, Morgan, rather cavalierly assumed that agriculture and the earth-lodge were brought into the region by the Hidatsa and borrowed by the Mandan,[2] while Matthews has expressed the opposite opinion.[3]

Since in culture the Hidatsa differ from the Crow far more than the affinity of the two languages and hence presumable recency of their separation would lead us to expect, it seems natural to refer such divergence as exists to Mandan influence on the Hidatsa. This interpretation would lead to thoroughly satisfactory results if we could be sure that recently collected Mandan data indicating cultural identity with the Hidatsa reflect ancient Mandan conditions. Unfortunately, we are frequently without the means of checking our information on account of the inadequacy of the early accounts.

A point of great importance regarding the Mandan is their local and linguistic differentiation. Whatever may be the fact as to the nine villages they are said to have inhabited about the Heart River confluence in 1750,[4]

[1] It may be noted in this connection that these languages, though both of the Siouan stock, are only remotely related.
[2] Morgan, (b), part II, chapter 6.
[3] Matthews, 877.
[4] Handbook of American Indians, I, 797.

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

or the thirteen villages with which Maximilian's informants credited them,[1] in the beginning of the nineteenth century there certainly were two villages, Nū'pta (Ruhptare) and Mį'tutąk (Mihtuttahangkusch), speaking distinct dialects, as is demonstrated by Maximilian's vocabularies.[2] One of my informants added a third village, Istápe, (given by Morgan as a clan name), where she said the Nū'pta dialect was spoken.

It is clear from Maximilian's data that between Nū'pta and Mį'tutąk there was also a minor cultural differentiation in the matter of dances. The question in connection with our immediate problem is how to conceive the relation of the villages to the social divisions. Maximilian tells us that the Mandan called themselves "Nū'mangkā'ke" (*nū'makā'ki*) i. e., people, and were wont to add the name of the village from which they had originally come. Thus, there were Prairie-chicken people, so-called after the Prairie-chicken village; Bear people, Cactus people, Badger people,— all named from corresponding villages.

Obgleich nun alle die oben genannten Dörfer nicht mehr existiren, so nennen sich dennoch alle diese Indianer ihrer Abstammung zufolge noch nach denselben.[3]

This is a clear-cut statement to the effect that the Mandan clans developed in recent times from formerly distinct local groups. If we assume that the ancient village scheme involved local exogamy and matrilineal descent, or that the latter was grafted on the former, possibly through borrowing, the fusion of people from different settlements would quite naturally lead to the evolution of exogamous clans. The statement of one of my informants that all the clans were found in both Mį'tutąk and Nū'pta is not inconsistent with such a line of development since this condition would be readily brought about by intermarriage. However, all this is pure speculation and the questions involved will only become clearer after considering the social organization of the Mandan as sketched by recent informants and comparing it with that of the Hidatsa and other tribes.

The Mandan were divided into non-exogamous moieties corresponding in name to those of the Hidatsa, viz., Three-clans (nū'makā'ki ō're nā'mini) and Four-clans (nū'makā'ki ō're tōp). According to Black-chest, the names of the moieties and the constituent clans were originated by the legendary warrior Seven-wolf when returning from a victorious expedition against the Arikara. Information is very meager as to the functions of the dual division in tribal life, but here there is again close correspondence to Hidatsa conditions. During a general council of the Mandan the Three-

[1] Maximilian, II, 103.
[2] *ibid.*, 357–361.
[3] *ibid.*, 104.

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

clans were ranged on one side, the Four-clans on the other. In building an earth-lodge the Three-clan women would put earth on one side and the Four-clan women on the other. 616

It is altogether improbable that the Hidatsa and Mandan moiety systems should have had an independent origin. The question at once arises, then, which was the borrowing tribe. The complete lack of any trace of the dual division among the Crow suggests that the Hidatsa imitated the Mandan scheme, a conclusion which I was at first tempted to draw. However, there is no satisfactory evidence on behalf of this interpretation. In the first place, the moieties of the Winnebago, the closest linguistic allies of the Mandan, were exogamous, while there is no indication that this applies to the Mandan and Hidatsa divisions; moreover, the Mandan differ from all other Siouans and resemble the Hidatsa and Crow in the rule of matrilineal descent. There is thus no *a priori* reason for assigning the rôle of transmitter to the Mandan rather than to the Hidatsa. Secondly, there is a disparity between the designations of the Mandan moieties and the number of their clans such as does not occur among the Hidatsa. Some informants, to be sure, make the number correspond to the moiety names, and Morgan without speaking of a dual division lists seven clans. But other Mandans give the number as eleven or even sixteen, while nine are reported by Mr. Curtis. The informant who spoke of sixteen clans added that more of them belonged to the Four-clan than to the Three-clan moiety, but this struck me as an obvious afterthought,— as a secondary attempt to harmonise as best he could two sets of contradictory facts. Although the information obtained is hardly sufficient to permit a definite solution, I rather incline to Mr. Curtis's view that the Mandan moiety scheme is derived from the Hidatsa, whose clans conform in number to the moiety names. 616 171 614 174

The following scheme was furnished by Two-chiefs, herself a member of the first-named clan:— 616 614

Three-Clan Moiety.

mɛxi' 'kina
tamí'sik
nũ'pta

Four-Clan Moiety.

sí' pucka nũ'mak, Prairie-chicken people
xtaxtám nũ'mak, Young white-headed Eagle[1]
mánakactõ'k nũ'mak, People all in a bunch[2]
xũ'xinã'ka nũ'mak, Crow people (said to refer to the scalp on a stick)

[1] Mr. Curtis (v. 145), wrongly the word "Spotted Eagle."
[2] Presumably Mr. Curtis's Madiakashtak, "Clump of Wood."

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

616
614

In this list it will be noted that the third name in the first moiety coincides with that of the Nū'pta village and dialectic division. Black-chest, of the same moiety, substituted the ma'nakactðk for the nū'pta, and Turtle-woman, likewise a Three-clan, gave the tamī'kexik in the same place. This name suspiciously resembles another, tamī'kaxik, Bad Packstrap, which the same authority gave as an ancient designation of the maxi''kina people, who were so named because they used poor string to tie with. Both Black-chest and Turtle-woman regarded the tamī'sik as equivalent to the Hidatsa mɛ'ᵒ tsirō'ke (Knife) clan. There is no suggestion that this was meant to interpret the meaning of the name, and Turtle-woman said that the tamī'sik were Wolf people. This is probably merely a symbolic reference since the words for "wolf" are quite different in Maximilian's vocabularies. As regards the constitution of the Four-clan moiety, Turtle-woman and Two-chiefs are in perfect agreement.

614

Calf-woman said that there were eleven clans grouped in moieties but made no attempt to classify the ten names she actually supplied. Like Maximilian, she regarded all the clans as connected with different villages; accordingly, it is not surprising that she should have included nū'pta in her list. On the other hand, several others are omitted in her enumeration, which follows:—

sī' pucka
xtaxta' nū'ma ᵒkɛ
mī'ti ā'ki, Village above
maxáhe
tamī'sik
ðʼrɛ' 'kū'pa, Seven-different-kinds
mā'ak ī'xtit mī'ti, Hilltop village
mī'tinā'rɛ, Scattered village
mī'ī'tik ɛ'exicot nū'makā'ki, White-bellied mouse people
nūptare

Three names not recorded by me at all are given by Mr. Curtis,— the masē' (kabuk), Red Butte; the matēk, Badger; and the madhadhacu, Charcoal. Of these the Badger people are also mentioned by Maximilian, but his Bear and Cactus villages seem to have no equivalents in either Mr. Curtis's or my own lists. Morgan's [1] list of seven clans includes the Prairie-chickens, Maximilian's Bear and Calf-woman's Village-above people,— also a Wolf (Horata), Good Knife (Tanatsuka), Eagle (Kitanemake), and Flathead (Estapa) clan.

[1] Morgan, (b), part II, chapter 6.

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

According to Calf-woman, the Prairie-chicken clan is the most important on the Reservation. This is consistent with Mr. Curtis's data, according to which the larger moiety bears the name of this clan, corresponding preëminence being assigned to the tami'sik in the Three-clan moiety. It should be noted that the Prairie-chicken clan is the only one common to the Hidatsa and Mandan series.

Calf-woman's ō'rē' 'kūpa (nits) was given by Turtle-woman not as the designation of a clan but of all the seven clans jointly in addressing the entire tribe.

Mr. Curtis states that the marriage of fellow-clansmen was considered improper and publicly ridiculed, but according to my witnesses this rule has long ceased to be absolute. Thus, Calf-woman declared that sometimes people married within their own clan, though there were some who regarded this as wrong; and Two-chiefs, a maxi' 'kina married to a xtaxta', cited the case of her husband's mother who had married another xtaxta', not related by blood.

Kinship Terms.

A brief but in most respects accurate statement as to Mandan kinship nomenclature is made by Maximilian.[1] Recently Mr. Curtis has summarily characterised the Mandan terminology as largely influenced by the clan factor, the father's brother and his clansmen being classed with the father, the father's clanswomen with the father's sister, all mates in one's clan with brothers and all females as mothers.[2] This statement is undoubtedly in large measure correct, but, the last part is manifestly not to be taken literally since the mother's mother and her generation and the sisters are certainly not called "mother." Morgan already had to contend with the difficulty of finding interpreters fully conversant with Mandan and offers an avowedly imperfect list. So far as essentials are concerned, he correctly characterises the system as of the usual classificatory type. The most important deviation from the norm mentioned in his résumé consists in the classification of the father's sister with the mother in feminine parlance, a distinctive word for paternal aunt being used only by males.[3] My data yield no confirmation of this peculiarity. A remarkable feature found by Morgan among the Hidatsa and Crow but not noted by him among the Mandan, though recorded both by Mr. Curtis and myself, is the confusion of generations in the designation of the father's sister's female descendants

[1] Maximilian, II. 132, 842.
[2] Curtis, V. 145.
[3] Morgan, (2), 184.

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

601 [171] 177

through females, all these relatives being classed with the father's sister regardless of generation.[1] The question arises whether this trait was borrowed by the Mandan, possibly since their practical absorption in the neighboring tribe. Another peculiarity not indicated by Morgan in his discussion of the Mandan system, though emphasized in his treatment of the Hidatsa and Crow terminologies, is the classification of the maternal uncle with the elder brother. In Mandan this is optional and there is an alternative specific designation for the mother's brother, while Crow and Hidatsa lack any separate word for this relative. From the great rarity of this feature and the simultaneous use of a distinct word for the mother's brother, which moreover is the only designation given by Maximilian and Morgan, I infer that the Mandan borrowed from the Hidatsa the classification of the uncle with the elder brother. This seems to me the more probable because according to the more trustworthy of my informants the sister's son is not addressed as "younger brother" but only by a distinct term correlative with that for mother's brother. But the Hidatsa mode of classifying the maternal uncle is of a piece with the Hidatsa designation of the female descendants of the paternal aunt, i. e., in both cases the same principle of emphasizing clan affiliation to the extent of disregarding generation finds expression. It is, therefore, likely that both features were borrowed by the Mandan.

601 With the aid of two informants, Two-chiefs and Calf-woman, I secured the following imperfect list of kinship terms.

tate' (vocative only). Father, father's brother, father's sister's son.

tate'xihe, tate'xis (voc.). Father's sister's husband, husband's father, grandfather, greatgrandfather.

mā'ats, tate'ena (non-voc.). Father, father's brother, father's sister's son.

mā'txis (non-voc.). Father's sister's husband, grandfather.

tà terité (voc.). My fathers, i. e., my father's fellow-clansmen.

nō'atō'oc (non-voc.). Father's clansman (man speaking).

nō'atōre (non-voc.). Father's clansman (woman speaking).

ptū minike' (voc.). Father's sister, father's sister's daughter, father's sister's daughter's daughter, etc., *ad infinitum*. Non-voc. form: ptū'minikse'ena.

nae' (voc.). Mother, mother's sister, father's brother's wife.

nā'xic, nā'xihe' (voc.). Grandmother, husband's mother.

mihu'xis (non-voc.). Grandmother.

---

[1] Morgan's schedules regarding the descendants of the father's sister are blank for the Mandan, (a), 329–330.

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

601

ō'mihū'ruc (non-voc.). Mother, mother's sister, father's brother's wife.

tàwaratōrɛ' (voc.). Mother's brother (see p. 12 and below). Non-voc. form: tà waratōsɛ' ena.

ptā'rumaks. Mother's brother (w. sp.).[1]

mū'ukā (voc., m. sp.). My elder brother, mother's brother, father's sister's son's son older than ego, father's brother's son older than ego, mother's sister's son older than ego. Non-voc. form: mū'ukasɛ' ena.

'micų ka'. My younger brother (m. sp.), elder or younger brother (w. sp.); father's sister's son's son, father's brother's son, mother's sister's son.

ptamihɛ' (m. sp.). Elder or younger sister, father's sister's son's daughter, father's brother's daughter, mother's sister's daughter, brother-in-law's wife.

mīrukɛ' (w. sp.). Elder sister, father's sister's son's daughter, father's brother's daughter, mother's sister's daughter.

ptą' ka' (w. sp.). Younger sister, father's sister's son's daughter, father's brother's daughter, mother's sister's daughter.

minikɛ' (voc.). Son (m. sp., w. sp.), brother's son (m. sp., w. sp.), sister's son (w. sp.), mother's brother's son. Non-voc. form: mini'ks.

kunika' (voc.). Son, grandson.

minū'hakɛ' (voc.). Daughter, brother's daughter (m. sp., w. sp.), mother's brother's daughter, sister's daughter (w. sp.). Non-voc. form: minū'haks.

ptū'haxka' (m. sp.). Sister's son, sister's daughter.

ptawį' haka. Grandchild, son's wife, grandson's wife.

màratō ka' (voc.). Husband, wife. Non-voc. form: mà ratōka'sɛ' na.

mi'morus (non-voc.). Husband. kō'worus, her husband.

nokā ka' (voc.). Wife, husband.[2]

mū'us (non-voc.). My wife, k'u'us; k'u'uhe, his wife.

ɛ' ecehak (voc.). Husband's brother.

nisi'kɛ. Husband's brother, kocu'ka, (probably) her husband's brother. This last may simply mean "his brother."

mō' wa 'kihɛ'. Wife's brother, sister's husband (m. sp.).

ptunɛ'. Brother's wife (w. sp.), husband's sister.

nō'hakamihɛ. Brother's wife.

mū' uhō'rakɛ (m. sp.). My brother's wife.

p't' ū'te, p 'tūta. Daughter's husband.

---

[1] This word was given only by Calf-woman, who considered mū'uka as the corresponding male term.

[2] One informant gave màratōkā for husband, and nokāhā for wife, the other reversed these interpretations, probably there are two words both designating the spouse regardless of sex.

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

601 nō'hakās. Daughter's husband.
pta +i' maratokās. My wife's father.
ptù hinſ ks. My wife's mother, my wife's mother's sister.

601 114 It will be noted that beyond the second ascending and the second descending generations no relatives are designated by special terms, lineal and collateral ancestors being classed with grandparents and descendants with grandchildren, regardless of male or female lines.[1] This fact is borne out in detail by Morgan's schedules. According to these, it would appear that no distinction was drawn between the father's father's and the mother's mother's sister, nor between the father's father's and the mother's mother's brother. On the latter point I unfortunately failed to get data, which would have been of interest in comparison with the Hidatsa usage of classing the maternal grandmother's brother with the elder brother. According to Morgan the word for grandchild was also applied to the sister's grandchild (w. sp.), brother's grandchild (m. or w. sp.), and the sister's son's wife (m. sp.).

With the father Morgan, doubtless correctly, classes the mother's sister's husband and the stepfather. His identification of the father's sister with the mother in female parlance, however, seems doubtful since both my informants were women but gave a single word for the paternal aunt, corresponding to one of Morgan's terms for male usage. A second word given by Morgan for the father's sister (m. sp.) *mā-sā-we*, is not Mandan at all but unmistakably the Hidatsa *bacā'wi*, which is used by both sexes. On the other hand, Morgan has only the equivalent of *tà waratore'* for the maternal uncle, while I also obtained a distinct word for women's use as well as the classification with the elder brother (by men only?).

Except for the applications already mentioned, my connotations for the elder brother term closely coincide with Morgan's, which is also essentially true of the younger brother category. The essential point here is that women have a single term for elder and younger brother coinciding with the men's word for younger brother, the men having an additional term for the elder brother.

In the designation of sisters there is only partial parallelism. To be sure, the women (i. e., members of the sex of the person designated) have two distinct words for elder and younger sister, while the men have only one. The men's generic term, however, does not coincide with either of the women's words so that there are not two words but three to be reckoned with. Here Morgan agrees as regards the men's word, but differs in ascribing a single generic term to the women. Analogy, not only with the brother terms but also with the usage of other Siouan tribes, such as the Winnebago, strongly suggests that Morgan is in error.

My list contains two words for son without clear differentiation. Morgan practically restricts *minika'* to male and *kunika'* entirely to female speech. The latter word is also translated by him to cover the brother's son, sister's son, father's brother's son's son, mother's sister's son's son and mother's sister's daughter's son,—all with a woman speaking. He interprets *minika'* to cover the son, brother's son, father's brother's son's son, mother's son's son and stepson in male speech, and the stepson and father's brother's daughter's son in female speech. The two last-mentioned meanings are not very convincing; more particularly, the father's brother's daughter being classed with the sister, her son would logically be a sister's son, i. e., a "son" for women according to the usual classificatory rules, and it is not at all clear why this particular "son" should be distinguished from others by substituting a word ordinarily confined to male usage. It is further strange that a woman should

[1] [Consult category 115, pp. 12-14 for information on the Kinship terms.— Analyst]

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

601
114

use a single word for brother's and sister's son. On the other hand, my own list of meanings for *minika'* is rendered somewhat doubtful by extending the word to the brother's son of both men and women. A similar feature of the daughter category, however, viz., the classing of the man's brother's daughter with the woman's, is supported by Morgan's as well as my own informants.

One of my words for husband, *mi' morus*, is approached by Morgan's *me-mer-ul*, while his *moo-hul* and his *moo-ha* for wife and brother's wife are at least of the same stem as my *mĕ'us* and *mu' uhŏ'ake* (m. sp.). I did not get the words by which the wife's and the husband's fathers and mothers address each other, but analogy with other Siouan systems supports Morgan's statement that there are distinct terms, which he gives as *kote'-he-a* for the father-in-law and *me-ho-he-a* for the mother-in-law. My list also lacks a word for wife's sister, which Morgan gives as *noo-ko-ho-mus*.

Instead of *koo-too'-min-ik* I have *ptun'* for brother's wife (w. sp.); Morgan's informants, consistently enough, included under his term the father's brother's son's and the mother's sister's son's wife. In my list the husband's sister is put into this category.

To my *p'i'ĕ'te* for daughter's husband clearly corresponds Morgan's *p'too'-ta*, brother's daughter's husband (m. sp.), which indicates that his *ko-too'-te* is merely a form of the same stem. He gives many connotations for this word, none of which (except son-in-law) is given in my series. Thus, Morgan, translates it also "husband's father" and "husband's mother" and reciprocally "daughter-in-law" (m. sp. and w. sp.), but here judging from analogy, he is almost certainly wrong, the latter relative being classed with the grandchild, the parents-in-law with the grandparents, as my list indicates. Consistently with his classification of the brother's with the sister's daughter (w. sp.) and with the customary classificatory extensions, Morgan further lists under the same caption the brother's son's wife, brother's daughter's husband (w. sp.), sister's son's wife (w. sp.) and sister's daughter's husband (w. sp.). Of these meanings only those applied to men are compatible with my data.

My *mi' us'k ĭ ka'*, wife's brother, sister's husband (m. sp.) is phonetically the equivalent of Morgan's *wo-us' ke-a* and *wo-us-ka*. He gives various additional meanings, viz., sister's husband (w. sp.), husband's brother, sister's daughter's husband (m. sp.), father's brother's daughter's and mother's sister's daughter's husband. The two last-mentioned meanings follow of course from the meaning "sister's husband." That a woman should call the sister's husband by the same term applied by a man to his brother-in-law, seems rather improbable, but unfortunately I did not get evidence on this point. On the other hand, I have two distinct terms for the husband's brother, so that in this respect Morgan's data seem inaccurate. Altogether it is regrettable that the terms of affinity are involved in so much doubt.

Social Customs.

602

On this subject I only collected a few items, some of which, however, are of some comparative interest.

As among the Hidatsa and Crow, there was a joking-relationship, which obtained among the sons and daughters of men belonging to the same clan. These relatives, if such they may be styled, were called *i'trusit*,

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

582 Regarding cross-cousin marriage, Two-chiefs said that it was permissible for a man to marry the daughter of a mother's clansman but not the daughter of a mother's own brother. On the other hand, Turtle-woman declared that it was proper for a girl to marry her father's sister's son, and my Hidatsa interpreter explained that this was a point in which Mandan and Hidatsa practices diverged.

606 Not only the wife's mother but also the mother-in-law's sisters and mother avoided the husband.

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

BIBLIOGRAPHY.

113

Boas, Franz. Chinook Texts (Bulletin 20, Bureau of American Ethnology, Washington, 1894.)

Curtis, Edward S. The North American Indian. Vol. 5. Cambridge, 1909.

Dixon, Roland B. The Shasta (Bulletin, American Museum of Natural History, vol. 17, part 5, New York, 1907.)

Dorsey, J. O. Omaha Sociology (Third Annual Report, Bureau of American Ethnology, Washington, 1884.)

Emmons, G. T. The Tahltan Indians (Anthropological Publications, University of Pennsylvania, vol. 4, no. 1, Philadelphia, 1911.)

Fletcher, Alice C., and La Flesche, Francis. The Omaha Tribe (Twenty-seventh Annual Report, Bureau of American Ethnology, Washington, 1911.)

Goddard, P. E. (a) Indians of the Southwest (Handbook Series, American Museum of Natural History, No. 2, New York, 1913.)

(b) The Beaver Indians (Anthropological Papers, American Museum of Natural History, vol. 10, part 4, New York, 1916.)

(c) Life and Culture of the Hupa (University of California Publications in American Archaeology and Ethnology, vol. 1, no. 1, Berkeley, 1903.)

Goldenweiser, A. A. Remarks on the Social Organization of the Crow Indians (American Anthropologist, N. S. vol. 15, pp. 281–297, Lancaster, 1913.)

Handbook of American Indians. Bulletin 30, Bureau of American Ethnology. 2 parts. Washington, 1907 and 1910.

Hearne, Samuel A. Journey from Prince of Wales Fort in Hudson's Bay to the Northern Ocean. London, 1795.

Hopkins, S. W. Life among the Piutes. Boston, 1883.

James, Edwin. An Account of an Expedition from Pittsburgh to the Rocky Mountains, performed in the Years, 1819, 1820. London, 1823.

Jochelson, Waldemar. The Yukaghir and the Yukaghirized Tungus (Memoirs, American Museum of Natural History, vol. 13, part 1, Leiden and New York, 1910.)

Kane, Paul. Wanderings of an Artist among the Indians of North America from Canada to Vancouver's Island and Oregon through the Hudson's Bay Company's Territory. London, 1859.

Kohl, J. G. Kitchi-Gami. Wanderings Round Lake Superior. London, 1860.

Krause, A. Die Tlinkit-Indianer. Ergebnisse einer Reise nach der Nordwestküste von Amerika und der Beringstrasse ausgeführt im Auftrage der Bremer Geographischen Gesellschaft in den Jahren 1880–1881. Jena, 1885.

Kroeber, A. L. (a) The Arapaho (Bulletin, American Museum of Natural History, vol. 18, part 2, New York, 1904.)

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

113

(b) Ethnology of the Gros Ventre (Anthropological Papers, American Museum of Natural History, vol. 1, part 4, New York, 1908.)

(c) Zuñi Kin and Clan (Anthropological Papers, American Museum of Natural History, vol. 18, part 2, New York, 1917.)

(d) California Kinship Systems (University of California Publications in American Archaeology and Ethnology, vol. 12, no. 9, Berkeley, 1917.)

KURZ, EMIL. Aus dem Tagebuch des Malers Friedrich Kurz über seinen Aufenthalt bei den Missouri-Indianern 1848–1852. Bearbeitet und mitgeteilt von dem Neffen des Malers, Dr. Emil Kurz. Berne, 1896.

LOWIE, ROBERT H. (a) The Northern Shoshone (Anthropological Papers, American Museum of Natural History, vol. 2, part 2, New York, 1909.)

(b) The Assiniboine (Anthropological Papers, American Museum of Natural History, vol. 4, part 1, New York, 1909.)

(c) Social Life of the Crow Indians (Anthropological Papers, American Museum of Natural History, vol. 9, part 2, New York, 1912.)

(d) Societies of the Crow, Hidatsa and Mandan Indians (Anthropological Papers, American Museum of Natural History, vol. 11, part 3, New York, 1913.)

(e) The Sun Dance of the Crow Indians (Anthropological Papers, American Museum of Natural History, vol. 16, part 1, New York, 1915.)

(f) Plains Indian Age-Societies: Historical and Comparative Summary (Anthropological Papers, American Museum of Natural History, vol. 11, part 13, New York, 1916.)

MATTHEWS, WASHINGTON. Ethnography and Philology of the Hidatsa Indians (Miscellaneous Publications, United States Geological and Geographical Survey, no. 7, Washington, 1877.)

MAXIMILIAN, PRINCE OF WIED. Reise in das innere Nord-America in den Jahren 1832 bis 1834. Coblenz, 1841.

METHVIN, REV. J. J. Andele or The Mexican-Kiowa Captive. A Story of Real Life among the Indians. Louisville, Kentucky, 1899.

MOONEY, JAMES. The Cheyenne Indians (Memoirs, American Anthropological Association, vol. 1, part 6, Lancaster, 1907.)

MORGAN, LEWIS H. (a) Systems of Consanguinity and Affinity of the Human Family (Smithsonian Contributions to Knowledge, vol. 17, Washington, 1871.)

(b) Ancient Society or Researches in the Lines of Human Progress from Savagery through Barbarism to Civilisation. New York, 1878.

RIGGS, S. R. Dakota Grammar, Texts, and Ethnography (Contributions to North American Ethnology, vol. 9, Washington, 1894.)

RIVERS, W. H. R. The History of Melanesian Society. 2 vols. Cambridge, 1914.

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

113

RUSSELL, FRANK. The Pima Indians (Twenty-sixth Annual Report, Bureau of American Ethnology, Washington, 1908.)

SAPIR, EDWARD. (a) A Girl's Puberty Ceremony among the Nootka Indians (Transactions, Royal Society of Canada, vol. 7, 1913.)

(b) Yana Texts (University of California Publications in American Archaeology and Ethnology, vol. 9, part 1, Berkeley, 1910.)

SKINNER, ALANSON. (a) Notes on the Eastern Cree and Northern Saulteaux (Anthropological Papers, American Museum of Natural History, vol. 9, part 1, New York, 1911.)

(b) Social Life and Ceremonial Bundles of the Menomini Indians (Anthropological Papers, American Museum of Natural History, vol. 13, part 1, New York, 1913.)

(c) Folklore of the Menomini Indians (Anthropological Papers, American Museum of Natural History, vol. 13, part 3, New York, 1915.)

ANK G. (a) The Creek Indians of Taskigi Town (Memoirs, American Anthropological Association, vol. 2, part 2, Lancaster, 1907.)

(b) Ethnology of the Yuchi (Anthropological Publications, University of Pennsylvania, vol. 1, no. 1, Philadelphia, 1909.)

SPEISER, FELIX. Südsee, Urwald, Kannibalen. Reise-Eindrücke aus den Neuen Hebriden. Leipzig, 1913.

SPINDEN, HERBERT J. The Nez Percé Indians (Memoirs, American Anthropological Association, vol. 2, part 3, Lancaster, 1908.)

SWANTON, JOHN R. Social Condition, Beliefs, and Linguistic Relationship of the Tlingit Indians (Twenty-sixth Annual Report, Bureau of American Ethnology, Washington, 1908.)

TANNER, JOHN. A Narrative of the Captivity and Adventures of John Tanner (U. S. Interpreter at the Sault de Ste. Marie) during Thirty Years Residence among the Indians in the Interior of North America. New York, 1830.

TEIT, James. The Thompson Indians of British Columbia (Memoirs, American Museum of Natural History, vol. 2, part 4, New York, 1900.)

WILSON, REV. E. F. Report on the Sarcee Indians (Report of the British Association for the Advancement of Science, 1888, London, 1889.)

WISSLER, CLARK. (a) The Social Life of the Blackfoot Indians (Anthropological Papers, American Museum of Natural History, vol. 7, part 1, New York, 1911.)

(b) Societies and Ceremonial Associations in the Oglala Division of the Teton-Dakota (Anthropological Papers, American Museum of Natural History, vol. 11, part 1, New York, 1912.)

5: Lowie E-5 (1910-1913)1917 NQ17 Mandan NQ17
618

[For information on the kinship units Lowie calls clans, see category 614.]